WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. I.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, AUGUST 3, 1824. [NO. 16.

RESTORATION OF THE JEWS.

The following interesting remarks relative to the final restoration of the Jews to the land of Palestine, are extracted from a speech of Rev. Doct. Griffin's, recently delivered in New York, before the Jew's Society.

"The restoration of the Jews as a distinct nation to the bosom of the church, and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of mankind. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity, than a thousand volumes of argument. The lectures which they will preach from mount Zion, will be more efficacious, than the sermons of half the Gentile world. Even in this view, the moral influence gained by their restoration, will be cheaply purchased by ten times the sum expended on Gentile missions up to this day. But this is only the beginning. They are destined to be the occasion of the downfall of the Mahometan power, in a manner so signal, as to convince many nations, and to change the remnant of the Mussulman armies, into zealous instruments of converting the world.

"Most of these points are very clearly and circumstantially stated by the prophet Ezekiel (chap. 38 and 39.) "*In the latter days,*" (I quote his words,) after the land of Israel shall have been "*always waste,*" and after the *final* return of the Jews, *rich in "silver and gold," in "cattle and goods,"* and while they are dwelling in "*unwalled villages,*" (all which clearly distinguish the event from the return from Babylon;) at that time, "Gog," (the Scythian,) "the chief prince of Meshech and Tubal," (that is, the Lord of Greece,) who dwells to the *north*, of Judea, and owns *the islands of the sea;* this power, drawing in its train the very nations which compose the Turkish empire in Asia and Africa, and leagued also with Persia, (combining thus the strength of the Mahometan world;) this power, urged on by anticipations of immense spoil, will precipitate an innumerable army of *cavalry* upon the land of Israel. But there they shall fall by pestilence, and by weapons turned against each other, and by rain, and hail, and fire from heaven, until but a "sixth part" are left.—And the Jews shall be employed "seven months" in burying the dead in the valley stretched out on the Mediterranean, while the broken weapons and carriages of the enemy will serve them for fire wood "seven years." By this wonderful interposition, all Israel shall be finally convinced and converted to God; "all the men upon the face of the earth shall shake at" his "presence;" and "many nations" shall be made to know that he is the Lord.

"The same events with some additional circumstances are noticed by other prophets. Zechariah says, that all nations shall be gathered against Jerusalem, and shall take it, and carry half of the people into temporary captivity; that God will then exhibit himself in some extraordinary manner on Mount Olivet, and smite the enemy with pestilence, and turn their swords against each other; and that all who escape shall be converted into His zealous worshippers. Isaiah tells us that in the day when God shall restore Jerusalem, he shall gather all nations to see his glory, and shall plead with all flesh by fire and sword, and shall destroy many; that some of those who escape shall go forth as missionaries through the countries on each side of the Mediterranean, and beyond the seas, to declare his glory among the Gentiles; while others of them shall go to the dispersed of Israel, and bring them home over land, "upon horses and in chariots, and in litters, and upon mules, and upon swift beasts; that all men shall be converted to the worship of God, and Israel shall no more be forsaken. Daniel, too, after noticing the establishment of the Turkish dominion in the holy land, looks forward to the time when the Turk, alarmed, by "tidings out of the east," (respecting the return of the Jews, no doubt) "shall go forth with great fury to destroy," and shall invade the holy land, and there "shall come to his end." He tells us that it will be "a time of trouble, such as never was since there was a nation;" that the Prince of Israel will fight for his people; that with this conflict will terminate the 1260 years of trouble; that many shall run to and fro, and knowledge shall be increased," and they shall turn many to righteousness;" that after the close of the 1260 years, another period shall elapse of 30 years, (probably employed in gathering the rest of the Jews and the ten tribes,) and another of 45 years, (probably taken up in completing the conversion of the Gentiles) and then comes the full splendour of the millennial-day.

"The close of the 1260 years, terminates the apostacy in the west, as well as that in the east, and Faber has shown that the Romish church and the Mahometan power will expire at the same time. That course of things in Europe which is gradually tending to the catastrophe in the west, is *one* amidst all its varieties. Different parts of this series will be developed in succession; but the first new event marked in prophecy, will be, I think, the restoration of the Jews. The world are waiting for this. Nothing can be done till it is accomplished. The course of things must stop if it be delayed beyond its time.—And the time is near, much nearer perhaps than we imagine. According to Faber, it cannot be more than forty years distant, and not much above twenty, if the 1260 years are Chaldaic. And it may be much nearer. I know of nothing in prophecy that would be contradicted by it should it come to-morrow. The motions in Europe in favour of the Jews, indicate that the time is fast approaching. The prejudices of the Jews themselves are giving way, and an expectation seems to be spread among them that the time of their deliverance is at hand.

"Grudge not the expense of their restoration. It is the most economical course you can take. For when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom, and of the Turkish empire, would accompany them home. Fast property, for the most part, they have none. They are strangers in every land. Their eyes are ever towards their own Canaan. They are always ready for their journey. Load your ships of Tarshish, spread your sails, and bear out to sea a richer cargo than ever floated the Atlantic. I hear a voice from heaven, saying, "Surely the isles shall wait for me, and the ships of Tarshish, first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." And as the sacred fleet comes in through the Mediterranean with the flight of a bird, an eye perched on Mount Zion, descries the "sail-broad vans," like a white cloud in the horizon, and a voice inquires, "who are these that fly as a cloud, and as the doves to their windows?" Ay, as doves to their windows. When the poor feathered wanderers are overtaken by the tempest, or pursued by ravenous birds, how precious do these refuges appear; how earnestly do they long after the sheltering cabin. With far greater desire will this "nation, scattered and peeled," this "nation meted out and trodden down," this nation which every hand has plucked and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest.—When fleeing from a world in arms, from hard-hearted hate, from frowns, and injuries, and insults, how will they look forward to the valleys and glens of Canaan as so many windows of a dove, a home after all their wanderings, a rest after all their toils, a shelter from all their dangers."

CONVERSION OF JEWS.

An Extract from Mr. ZADYG'S *Address at the late Anniversary of the American Jews' Society in the City of New-York.*

I proceed with a short sketch of my past life, and the methods used by the Lord to show me my sinfulness, and to teach me what I must do to be saved.

Early was divine grace favorable to me. When I had attained such an age as to be able to learn the elementary knowledge needed in common life, I was brought according to the will of my parents, into a Christian boarding school, under the care of a venerable gentleman; and although it was not the object of this man to convert his Jewish pupils from Judaism to Christianity, yet it was the custom in that school, that every pupil should read in the morning, both in the Old and New Testaments; and this exercise was always accompanied with his instructive exhortation.

This religious instruction, however, not known by my father, had produced in me already an aversion towards learning Hebrew, in which I had a Jewish teacher; and though my father was informed of my idleness, being his favorite, I was always pardoned, and finally received the permission to intermit this study until I should leave that school. The Christian instruction which I then enjoyed, was the fundamental reason of all my future actions. It produced in me the knowledge of the unhappy and ruined state of my soul, and however I was clothed before men, with innocence, I still was chargeable with human depravity.

Though the consciousness of it was deeply implanted in my mind, I had not then recieved strength to follow this way of salvation, and when my father perceived this change of opinion, he placed me in a counting house, thinking that another kind of business would destroy these ideas. But it was in vain; where the Lord by his holy word, produces an effect, no human power is able to resist. He showed me the way to happiness and heaven.

I passed six years in these circumstances, in which I used the leisure in comparing the Old and New Testaments. I found that Jehovah had sent the glad tidings of salvation to all mankind; that he had already fulfilled the promises of the Messias, who was offered to his ancient people, and being rejected by them, was received by the heathen. More and more grows in me the resolution to embrace openly the offers of salvation. But how must I begin? There arose a multitude of difficulties. Depending on my parents, (for before I was twenty-four years old, I was a minor, according to the laws of Prussia,) educated & living in the most comfortable situation through them, I had much to contend with the feelings of this world, in prospect of renouncing them and my dear brothers, for Christ?

Must I renounce all for his name? These things affected my heart. But merciful was the Lord—I received the power from above. My prospects of temporal advantages having proved delusive, I left the house of my parents and went to France, having some acquaintances in the city of Paris. I spent there three years, in which I had many trials to overcome. Having attained my 24th year I went back to Germany, and being provided with recommendations to Cologne, I resolved to subject me there to an examination on the fundamental doctrines of the Christian religion.

On the 25th of May, 1823, after the sermon was finished, I was accepted before the whole congregation, in the Christian church, and baptized by the consistory, the Rev. Mr. Kraft, assisted by Rev. Dr. Bruck. I was now a member of the visible church of our Lord Jesus Christ, and wrote home on account of this happy transaction, but received no answer from my parents. This was hard for me to be separate from all that was dear to my heart. I sought in God consolation and trust, and in his holy commands, in place of father, mother and brother. I shall ever feel this wound, and only beyond the grave will it be healed.

I must remark that I am the second of six brothers. My eldest brother, who had the same feelings with myself, corresponded constantly with me, and all our sentiments on that holy subject, were always in one accord; therefore he also left our parents, and under the protection of some distinguished gentlemen of my native country, he was baptized in the Lutheran Church.

These two events were not the only causes which produced the aversion of my parents; our mutual efforts, under the blessing of the Lord, were crowned with success; our brother Gustavus was persuaded of the truth of the Gospel, and being found fit by the consistory to recieve baptism, he was baptized privately two months before I left the continent. Through the influence of my oldest brother, who is now agent in a royal zinc manufactory, he was taken under the care of some gentlemen, and is now studying in Berlin.

Three of my brothers are still Jews; but I hope and am sure that the Lord will hear my prayer, and remove the veil which hangs over their eyes, and guide them to the pool of that atoning blood which was shed for sinners.

ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

On the 5th of May, the Society held its twentieth annual meeting in London. At an early hour 1800 persons were assembled. Lord Teignmouth was called to the chair. The Secretary read a voluminous Report, which stated that the issue of Bibles in new dialects, had been greater during the last, than during any preceding year; that the Bible had been printed in the Esquimaux and Otaheitan languages; that it had been printed and circulated throughout Ireland in the Irish language; that it had been printed in the Welsh language with notes; that 47 new auxiliaries had been formed.

The Earl of Rodon, who seconded the motion for acceptance of the Report, addressed the meeting at great length. He said he knew an individual, a man of pleasure and a man of the world, who was only anxious for the world's applause and admiration. That individual, some time since, from motives of curiosity, went to one of the anniversary meetings of the Irish Bible Society. He was ashamed almost of being seen there, and hid himself in the most retired part of the room. He listened with astonishment to the sentiments that were there uttered, and said to himself, "If this be true then am I a condemned sinner."—He did not trust the hearsay statements of others, but went home to read and judge for himself. What was his fear on finding what had been stated to be correct! What was his joy on seeing the way of salvation open to him! He had eagerly endeavored to embrace it, and that individual was now, by Divine Providence, permitted to address the meeting, and to bear testimony to its beneficial effects. (Here the noble Earl was greatly affected, and the statement was received with loud and continued cheers.)

Lord Barham, who seconded a motion of thanks to the President, expressed his pleasure that all sects were united, as if to resist the invasion of infidelity, which now made the most dreadful assaults on the the souls of their brethren.

Rev. Dr. Morrison was warmly received as the first Representative from China, and said that the difficulties in that immese country were great, but not iusurmountable.—The hearts of the Chinese were not harder than ours were. If the Bible could affect the heart of, and convert to the truth, a British nobleman, it could equally affect the hearts of the Chinese. (Hear, hear, and cheers.) The Rev. gentleman exhibited to the Society a copy of the Scriptures in the Chinese language, the completion of which had occupied him 17 years; He said it was already made the text-book in several of the Chinese institutions. He returned thanks from the Anglo Chinese to the Society.

[*Boston Recorder.*

THE AMERICAN COLONY IN AFRICA.

We invite those of our fellow citizens, who have hitherto doubted the expediency or the practicability of the projects of the American Colonization Society, to read the following extracts from a communication addressed by Doct. E. Ayres, formerly agent of the United States Government, and of the Am. Col. Society in the colony of Liberia, to the Chairman of a late Meeting held at Princeton, for the formation of an Auxiliary Colonization Society.

"The American Colonization Society has formed a constitution and laws for the government of the colony, and every emigrant is compelled to subscribe his name to them, and to take an oath that he will support and abide by them. The constitution provides, that the government of the Colony shall be vested in an agent appointed by the Society and such other officers as they may from time to time see proper to appoint, until such time as they may choose to withdraw and leave the colonists to govern themselves."

"Each male emigrant residing in the colony, receives one town lot, five rods by eight in extent, and a plantation containing five acres, situated as near the town as possible. If he has a wife, he receives two acres in addition, and one acre for each child, provided no one receives more than ten acres in all. He is bound to build a good and substantial house, and to cultivate at least two acres within two years, and if he complies with these terms, he is entitled to a deed of his land in fee simple."

"There is in the tract purchased, and which may yet be purchased, as far as the country has yet been explored, as fertile a soil for the cultivation of sugar cane and rice, as any this globe can boast."

"Africa, it is said, contains 50,000,000 of inhabitants. All that portion of this population, which inhabit this vast region south of the Great Desert, have for many ages been in the habit of acquiring what to them have become the necessaries of life, by the sale of their own species. To obtain these slaves, wars have been waged, murders and robberies committed, while all improvement of their rich and fertile soil, has been neglected. For a few years past, the slave trade has been much interrupted, and in some places entirely stopped. This has rendered the supplies on the whole, precarious and uncertain: they are liable to be interrupted for many months while the British fleet is there. From these and many other causes, the cry of hard times is, perhaps, not less often vociferated in that, than in more civilized countries. All feel the pressure, and many are anxiously looking forward for some more regular and certain mode of procuring the necessaries of life. At a moderate computation, there are not less than 10,000,000 of people on that continent, whose energies may be directed into any channel that may be proposed to them. Give a good price for slaves, and they will make wars, plunder and kidnap one another to supply the demand. Offer them tobacco, a yard of muslin, a string of beads, shoes, hats, hatches, &c. and they will bring you gold dust, ivory, gums and hides; or if you will create a demand for cotton, indigo, and other agricultural productions, they will cheerfully turn their attention to the cultivation of these articles. In Freetown, the natives have been taught to be house-carpenters, blacksmiths, and ship-builders;—and they are now engaged in building a stone church, that would be gazed at with astonishment in the city of New-York. In Regent's-Town, that boast of Africa, I have myself witnessed young men making rapid progress in the Latin and Greek languages, who, six years before, were wild and naked savages roaming in the wilderness."

"Such is Africa, and such the condition of its inhabitants. They are waiting and longing for employment. Labouring men may be employed to any extent at the lowest rates. A labourer will work *for a month*, for four pounds of tobacco, or for eight yards of the cheapest calico or India muslin, or for two pair of shoes, or for two pints of gun powder, or for forty eight gun flints. For a hat, he will work two months. The sale of rum is forbidden in the colony, but other articles are given for labour at much the same rate; and a native labourer may be kept for the astonishingly small sum of one fourth of a cent per day, or less than one dollar a year. A ton of camwood, may be purchased for 120 pounds of tobacco;—a milch cow, for 60 pounds—an ox for 64 pounds; a goat for 5 pounds, and a sheep for 4 pounds."

"With respect to the expense of transporting emigrants to Africa, very erroneous opinions are entertained. The last company of one hundred and five persons, were taken for twenty-six dollars each. When the colonists shall have begun to cultivate large quantities of sugar cane, coffee, &c. and when they shall have extended their internal trade with the natives, so as to afford a rich return cargo, it will reduce the passage to Africa, to fifteen dollars per head."

"Very erroneous ideas are entertained respecting the *insalubrity of the climate.*—More than three hundred persons have been sent out to Liberia. Of these, some have returned to this country—some have gone to other places—some have died, and two hundred and forty now remain in the colony; all of whom have passed through the sickness to which they are exposed on their first arrival, and are now seasoned to the climate. Of the whole number of settlers, only twenty-five have died; and of these, five were killed in battle, two were drowned, one was killed by the fall of a tree, one was still born, one died of a mortification, and *only fourteen by fever.* Of these deaths, twelve were of the passengers of the Oswego. This vessel arrived there under all the unfavourable circumstances which can ever attend any expedition; circumstances which a small share of prudence might have avoided, and which I trust will never be repeated. We arrived in the worst part of the year, just as the rains had commenced, without houses over our heads, without suitable food for the sick, without a bottle of wine fit to be presented to a patient. The new emigrants were obliged to take shelter in the few huts then erected, and to share them with those already there. At night their beds and mats were spread over the floor of the hut, and were deluged with rain three or four times every twenty-four hours. The beds of some of the sick were never dry from the time they were taken ill, until they died. Had it not been for the benevolence of a British Captain, who called and made me a present of six dozen of porter, many more of us must inevitably have paid the debt of nature. To add to all our other difficulties, myself being the only physician in the colony, I soon sunk under the pressure of toil and anxiety, and the sick had no medical attendance. Under such circumstances, what expedition of new-comers in a tropical climate, or in any climate, have ever fared better than we did? Many certainly have fared much worse. Look at the first settlements of Virginia, the Plymouth colony, New-Holland or Sierra Leone. Have any of these been settled under more favourable auspices than Liberia? Yet they have all flourished and are doing well."*

"The writer of this, has been three years in the employment of the American Colonization Society, and most of this time was spent in the colony; he has had the principal share in the direction of all its affairs;—he is acquainted with every circumstance, and he pledges the honour of a gentleman, that the statement he has made is true. If any should still be disposed to disbelieve the facts stated, he is in possession of books, bills and receipts, that will compel the most incredulous or stupid, to yield their belief."

"Thus far the American Colonization Society has succeeded beyond their most sanguine expectations. They have procured a territory; they have planted a colony. It exists; it is flourishing; it is happy. It has sufficient fortifications for its defence. It is supplied with arms and ammunition, and it has hands and hearts, able and willing to defend it against all the powers which can be arrayed against it in that country."

* This statement has made such a strong impression on the public mind, have no more connexion with the healthiness of Liberia, than the deaths at New-Orleans. They require no examination. Several *white sailors* who have been at the colony have died.—This, when we consider their habits, is not to be wondered at. It is rather surprising that so many have escaped. There is one fact which throws much light on the healthiness of the country for the black race of men. There was no instance in the three years, during which I resided in the colony, of a case of fever among those who recovered from their first sickness.

MISCELLANEOUS SELECTIONS.

HEAVEN.

Heaven is the native country of the regenerate soul. As soon as we are made children, we begin to desire the portion of children, *the inheritance of the saints in light. I would not live alway, I desire to depart, and be with Christ.* As horror of conscience, which is a foretaste of hell, makes the wicked weary of this world, so an earnest of heaven makes the saint weary of it too. Often does the longing soul exclaim—If the taste be so ravishing, what will the whole feast be? If the first fruits be so rich and glorious, what will the whole harvest be? The soul by faith penetrates within the veil, and descries the future glories of the just. Beholding, it is affected with invisible realities, and therefore accounts all things here but as dross for the exellency of the glory to be revealed.

RESIGNATION.

There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual. It has been acutely said, that "*philosophy readily triumphs over past or future evils, but that present evils triumph over philosophy.*" Philosophy has her head indeed in heaven, but her feet are upon earth; she attempts more than she accomplishes, and promises more than she performs; she can teach us to *bear* of the calamities of others with magnanimity; but it is religion only that can teach us to bear our own with resignation.—*L.*

THE BELIEVER.

The believer hath an ample, satisfying portion, both here and hereafter. Shall I ever be impatient or discontented? No.—The storm will soon abate, and when it ceaseth, I shall reach the harbour of everlasting repose.

Crates, the philosopher, in a tempest, threw his goods into the sea, in order to save himself, exclaiming at the same time, *I will drown you lest you should drown me*; for he thought wealth and safety were incompatible. But how many are there who throw away themselves, their immortal all, to save their gold!

THE GAMESTER,

If he die a martyr to his profession, is doubly ruined. He adds his soul to every other loss, and by the act of suicide, renounces earth to forfeit heaven.

LETTER FROM MR. FISK.

The following is an extract of a letter from Mr. Fisk to a clergyman in the vicinity of Boston, enclosing a copy of a letter from a pious British officer in the Grecian Isles.

"Such a letter from a Brother Missionary, would have been encouraging, but from a military friend, it comes with peculiar interest. It would indeed be lamentable, considering the religious character of Britain and the number of men employed in her army and navy, if there were no pious men to be found among them. I have no means of forming an estimate as to the number or proportion of officers or men, who are truly pious, but I believe the number is considerable, and that it has rapidly increased within a few years. Those who have become pious are very active in efforts for the salvation of their companions. Is there any class of men in our army or navy of whom we can say this? Is there even a little leaven to be found? If there are any who *profess* to be religious, do they let their light shine and openly and boldly serve their Lord? America is making a grand experiment in the eyes of the world, and one question at issue is whether a nation can be religious without a national religion. Let Christians in the U. States reflect what effects would probably be produced, in the world if the spirit of pure primitive Christianity should prevail in the Congress, and in the Army and Navy, and among mercantile and sea-faring men, and let the thought of it rouse them to earnestness and united prayer, and so far as they have opportunity, to vigorous and holy efforts for the production of so desirable an end. I feel more sensibly on this subject since I have had an opportunity to observe what effects are produced, and what impressions are made on foreigners when our vessels visit their shores. Our countrymen are not generally wanting in patriotism, and I apprehend that those who have left their native country are more sensible how much better they love it, than those who still enjoy all its privileges. Now let us not show our patriotism by vain boasting, but by praying that God will save our nation from corruption, and thus preserve our priviliges; not by attempting to prove that Americans are better than other men, but by attempting to make them better. O that God may bless my country and my countrymen. How should I rejoice to hear that the head men in politics, literature, commerce and arms, were becoming the humble and devoted servants of Christ. Let us often pray, my dear Brother, and let us call on our Christian friends to pray that we may be distinguished, not by a national religious establishment enforced by law, but by a national religious character, exhibiting, in every department the truth, and purity, and efficacy of the gospel."

MISIONARY HARDSHIPS.

Some idea of the hardships which the Missionaries of Palestine have to encounter, may be formed from the following extract of a letter from Mr. Fisk to his friend in New-Haven, dated Jerusalem December 1823.

"It seems to me now, that one might very well come from America to Malta the latter part of summer, make the tour of Egypt in the winter, pass through Syria in the Spring, then visit Smyrna, Constantinople, Greece and Italy, and return home. It is true, it will require some time and money, and some patience and perseverance, some courage [illegible] you must be ready to travel as you can, i e. to ride a camel, a mule or an ass; to sleep in the dirt among vermin, and in apartments which a Connecticut farmer would scarcely consider fit for swine; to sit down quietly among lordly Turks, and lawless Bedonians, to meet with falsehood, hypocrisy, igorance, stupidity, and folly, united with pride, avarice and meanness; to be cheated by almost every man you meet: to eat and drink, not such good things as you have been used to, but such as you can find; to meet continually with little vexations, and yet to go through the country contented, cheerful, happy, and without any difficulty worth naming. But now, formidable as some of these things may look on paper, one may still get along very well by taking things quietly, watching favorable opportunities, and making the best of every thing. And when a journey is once over, it makes very little difference whether it was performed in a steamboat or an Egyptian cadjay, in a stage coach or on a mule; whether one slept in a palace or under a hovel, on a soft feather bed, with clean sheets and an elegant counterpane and curtains, or with only a coarse blanket spread on the ground; whether you have dined at a gentleman's table every day, or joined an Arab in pulling a fowl to pieces with your fingers, and using your hand for a spoon."

THE CHEROKEES.

Much has been said respecting the prosperity of christianty among the Cherokees. A letter from John Ross one of that nation, to the Honorable S. Lathrop of W. Springfield, Mass. contains the following interesting passage.

"Besides these pleasing improvements alluding to the schools, a happy change has, in an extraordinary degree been also made in the moral and religious condition of the Nation, and many are considered as ornaments to the Christian Churches in which they have been associated. Independent of these Misionary-Schools there are some private ones through the Nation, and it is in contemplation with the Chiefs to establish a National Academy, as soon as the pecuniary concerns of the nation will permit.—And also to put a printing press in operation—with confidence it may be said that the state of general improvement in the Nation is advancing in a prosperous degree. Agriculture is a leading pursuit of the Nation, and it may not be improper here to state, that there are some farms together with their tenants, worth at least from ten to fifteen thousand dollars, exclusive of stock; though but a few of such a value, yet there are many citizens of the Nation, whose means are amply sufficient for extending their improvements to such valuation, if disposed; there are several native merchants employing sufficient capital for retail stores in any place affording the same population. Although it is true that a majority of the Nation is poor, and greatly in darkness; but the same causes which have produced Christianity, civilization & wealth in others, are in like manner accessible and may in time, be enjoyed by them all. It is therefore an important consideration, that those who have tasted the fruits of civilization, should not withdraw themselves from their unimproved brethren, but that they should use all their influence and exertion to elevate them equally with themselves; under this sense of duty the whole nation cannot fail of being in due time completely civilized—to insure which, wisdom and prudence strongly forbid any precipitate change in the administration of their government, but the changes should keep pace with their condition; by such process they may be completely civilized and may be fully prepared to be incorporated with the United States."

TRACTS.

The American Tract Magazine, contains an extract of a letter from one of the Missionaries in the Island of Sumatra, in which we find the following testimony in favour of the distribution of tracts among the heathen.

"I am fully of opinion that, among all nations not accustomed to books, the distribution of small Tracts, written in an easy style, or of single Gospels, is much more likely to do good, than that of larger works. This opinion is strengthened by the experience and observation of every day. The natives often despair of getting through a large book, and so never begin; or, if they read in it at all, it is merely a passage here and there, and they never obtain a connected idea of its contents; whereas, a small Tract, bringing before them one interesting subject, is read repeatedly with pleasure and profit."

These remarks must commend themselves to every reflecting mind; and it is easy to see that they are equally applicable to certain classes of society and districts of country in a Christian land.

NARRATIVE OF LITTLE M——.

When the first Sabbath School for *religious instruction* was established *within the limits of Philadelphia*, in the year 1814, the writer was personally engaged in the instruction of the school; soon after it commenced, a number of children appeared to be under serious impressions of mind.—Among them, a little girl, about ten years old, named M——, excited universal attention. It seemed she lived in the suburbs of the city, at some distance. Her parents were very poor, and very wicked. Her father was intemperate, and her mother, though more disposed to industry and the maintenance of her family, was nevertheless equally indisposed and unqualified to bring up her children in the nurture and admonition of the Lord.

They had a large family of children, and little M——, was the second child. These children were growing in all kinds of wickedness and misery, when the S. School teachers found them out, and invited them to the Sabbath school. M——, and her elder sister became members and attended regularly—It was the early custom of this school, to have frequent addresses to the children; and it was under one of these addresses, that little M——, and several others, were awakened to a deep concern for their eternal state. After M——, was thus awakened, particular pains were taken with her and others, to deepen these impressions; and to lead their minds into the great doctrines and duties of the christian religion, for which purpose a short time was allotted every Sabbath afternoon after the school was out. It was also in contemplation to visit their places of abode, and inquire into their circumstances.

One day, as the writer was passing through the market, he was accosted by name, by a huckster woman, sitting on the stall: who stated that she was M——'s mother and that she lived in——street.—She also informed the writer, that her little daughter had collected 30 or 40 children from the neighbourhood, every Thursday evening, and was trying to instruct them in the things which she had so recently learned at the Sabbath School. She desired the writer to come out upon some evening, and see them; to which he agreed. Accordingly on the next evening he went, accompanied by a friend, to the place described. It was a small one storied house, very old, and apparently scarcely tenantable, containing only one room beside the garret. Every thing had the appearance of poverty and wretchedness; such as is often exhibited around our cities, in houses where intemperance and wickedness hold their reign. Here we found about thirty little dirty, ragged children around M——, with whom she had been praying, and exhorting them to repentance; and warning them to flee from the wrath to come. Several of them were in tears; and the subsequent lives of some of them proved that M——'s labours were not in vain.

The evening was further improved and our weekly visits to this place continued for some time; and several of the wicked children were awakened, and plucked as little brands from the burning; and are now members of the Christian church.

Little M—— continued to grow in grace, and to grow in favour with God and man. There was an uncommon degree of humility, docility and meekness, in all her deportment; and she soon afforded the most convincing evidence of having passed from death unto life. She soon attracted the notice of some pious ladies in this city, who frequently went out to visit, instruct, and pray with her. Some of them were anxious to have her removed from her unhappy situation, and placed where she might be instructed, and brought up in habits of industry and economy; and receive some education, which would make her more useful to the church. But her mother always rejected every overture of this kind, and sometimes abused those who kindly offered to lend her aid. She seemed envious of the little attention paid to her child, and, when friends were gone, would sometimes revenge herself upon her daughter, for the ill will she bore her friends.

Although M—— was always docile and obedient, and conscientious in the discharge of every relative duty, yet nothing would satisfy her unreasonable mother. She would sometimes shut her up for weeks together; and prevent her going to her school and to meeting: and seemed to take a kind of pleasure in distressing her by every means in her power. The disagreement of her parents rendered her situation very unpleasant, and such was the danger to which little M—— was oftentimes exposed, that she has been compelled to take shelter in the writer's house, to save her life from the fury of her parents.

M—— continued at the Sabbath school until she was old enough to become herself a teacher; and soon afterward, had the principal care of a school in her own neighbourhood, got up entirely by her own exertion. Here she proved herself well qualified to teach others; and continued to exemplify all the excellency and beauty of the Christian character, amidst all the trials and difficulties to which she was exposed.

Her friends finding it impossible to take her entirely out of the unhappy situation in which she lived, nevertheless prevailed upon her mother so far, as to get her a place to work in a manufactory in this city, owned by a pious man, who did every thing in his power to give her proper employment, and to have her inured to habits of industry and prudence. Here she was sheltered most of the day, from the ill conduct of her parents, and had the benefit of Christian company and instruction. She was from her first awakening, a faithful reprover of sin: and though she always reproved in the spirit of meekness and humility; yet, it often drew upon her the abuse, and persecution of those, who ought to have been thankful for her counsel. It was, however, sometimes attended with good effect. One instance of her faithfulness in this respect deserves to be mentioned.

When she was about ten or eleven years old, a man came into her father's house one day, to sit and talk as usual, and in the course of conversation, he frequently used profane language. M—— immediately crossed the room, and putting her hand upon his arm, and looking him in the face, in her solemn manner, said, "O Sir how it hurts my feelings to hear you swear."—"Why," said the man, "why should you mind that? It is nothing uncommon to hear people swear." "Because," said M——, "when I hear a man swear, I think that *that man never prays*." The man was silenced with the manner and keenness of the reproof; and in relating it afterwards, declared he was never so affected in his life.

M—— was admitted to membership in one of the churches in this city when very young; but such were the proofs of her Christian character, and such was the correctness and propriety of her account, and replies to the questions proposed to her on her examination, as to give the most pleasing presages of future piety and usefulness. There was in M—— a remarkable gravity of manners. It was alike removed from that sour moroseness of temper which renders some persons so disagreeable: and at the same time from that childish frivolity, and levity, so common to children, and so unbecoming professors of religion. The great things of religion seemed to be always uppermost in her mind, and appeared in her countenance, and gave a peculiar solemnity and weight to every thing she said. She seemed also to have had an uncommon gift of prayer, and considering the little education she had been able to acquire, it was really surprising to hear with what artless propriety she would address the throne of grace. She was often called upon, by the neighbours round to visit the sick and dying. The writer once visited a dying man, who was in great agony of mind; upon asking him what had been done for him, or who had visited him, he replied, "No one only that little angel of mercy; she came and read the bible and prayed with me."

This young woman is still in this city.—She is happily married to a pious young man, an industrious mechanic; and both of them are ornaments and blessings to the church to which they belong. Their house is a house of prayer. The writer frequently has the satisfaction to visit them in their family and sometimes of conversing with them about the wonders of that grace, which had been so signally displayed in her case.

It is distressing to add, that no persons seem to have profited so little by this wonderful instance of God's providence and grace, as her own parents. All the pains taken to reclaim them appear to be lost.—M—— continues the same humble, forbearing, affectionate daughter; the same sincere, devoted Christian; and a living exemplification of the truth, that those who will live godly in Christ Jesus, shall suffer persecution.—*Sunday School Gleaner.*

REVIVALS.

A correspondent who lives in the vicinity of a Revival of Religion, and styles himself a sincere inquirer, begs us to direct him how he may satisfy himself respecting the numerous questions of doctrine and duty, which are now agitated among individuals of different denominations. The inquiry is predicated on a state of things which ought never to exist. When the grand question of life or death is at issue, every thing that has a tendency to perplex the inquirer, or invite his attention to objects of less moment, should be dispensed with; and above all, when the great Lord of Heaven and Earth is providentially calling upon his people to come forth and appear on *His* side, must it be displeasing to him and ruinous to themselves, to have christians more engaged in declaring in favour of Paul, or Apollos, or Cephas, than in complying with *His* momentous requisition. The evils that arise from sectarian controversy, are always to be dreaded: but especially at such times as these, are they so manifold, and so ruinous in their consequences, that every sincere Christian should feel himself called upon, to guard against them with the utmost vigilance.

But not to dwell on these:—we would advise our correspondant, and all others who are in similar circumstances, at once to have recourse to the law and the testimony. The Bible recognizes but two kinds of religion—embracing on the one hand those who serve God in sincerity, in spirit and in truth; and on the other hand, those who do not thus serve him. However, the real disciples of the Redeemer may differ about matters of lighter moment, they are substantially agreed respecting the *fundamentals* of religion. They begin by acknowledging the infinite demerit of sin—the justice of eternal punishment—their own entire helplessness, by reason of the depravity that is within them, and the infinite need in which they stand, of an All-atoning sacrifice, an *Almighty* deliverer from the wrath to come—a deliverer who is at once glorious in Holiness, perfect in all his ways, inhabiting the praises of eternity, yet interceding for the recovery of a ruined world, who have deeply revolted from his allegiance. These are at least, some of the grand outlines of Christian doctrine, which, however differently they may be defined in detail or expressed in words, are embraced in fact, by every pious heart: and no one, who deeply feels and realizes the truth of these sentiments, and comes forward with all his heart to accept of offered mercy without money and without price, shall ever be sent away in emptiness.

The Family Visitor, (Richmond Va.) mentions, that a revival has recently commenced in the vicinity of New Canton, in that State.

For the Western Recorder.

Mr. Hastings,—I fully accord with your views of the impropriety of denominating and publicly announcing every instance of special religious excitement as a "Revival of Religion," and regret that the various accounts and repetitions of the same facts, frequently give a deceptive view of the state of religion in the country. However, I have no recollection of having seen in any paper an allusion to the awakening mentioned below. It is an extract of a letter, from a Physician in Bertie County, North Carolina, to his friend in this vicinity, Herkimer, dated July 9, 1824. The writer was born and educated in Connecticut; from Orthodoxy he fell into the errors of Universalism, which sentiments he cherished for a series of years; but now, by Divine Grace he has become a subject of the work which he describes. Through such a source, and from a hitherto benighted portion of the Lord's Vineyard, the account comes to me with increased interest, and if it will be *new* to your readers, its publication will induce an additional song of praise to the Lord of the harvest.—The extract follows: Your Friend, J. H.

"The revival of religion, formerly mentioned, continues. Last Sunday, at the Baptist church, near Windsor, forty were received and baptized. Fifteen were baptized the meeting before—thirty, the one previous. Almost every church in the county, and some in the adjoining counties, are animated—and a general inquiry seems to prevail 'for the way of eternal life.'—Congregations are thronged; the meeting houses, which one year ago were nearly empty when divine service was performed, can now hardly hold the people. Professors have become warm and animated, and others are deeply affected with the word, and tears of joy and distress seem mingled together. Old as I am, I never saw such a time before, nor so evident a display of the goodness of God. Old and young, rich and poor, and even professional characters have not only thrown down the weapons of their rebellion, but embraced the cause."

From the Columbian Star.

Extract of a letter to a friend in Washington City, dated

FRANKFORD, (KEN.) June 24.

DEAR BROTHER.

"Some additional details in regard to the revival at the mouth of the Elkhorn, (noticed in the 'Star,' of the 29th ultimo,) may not be unacceptable to the readers of that paper. About 25 years ago a church was planted there, which, in the midst of an increasing population and superabounding wickedness, had become almost extinct.—For several years successively, she had been reported to the Association as having but *one* male member. I was one of a committee appointed by the Franklin Association to visit her. The prospect of reviving her was most gloomy—The committee would have cancelled its dissolution, but for the concern manifested by two or three sisters. One of them has already had the satisfaction to see *six* of her children baptized. In the course of two or three months, I have baptized there precisely *fifty*, chiefly of the most respectable families—have heard several other naratives of hopful conversion, and this revival is now most happily progressing. The reformation is general and every appearance of opposition has subsided; some of their leaders in the ranks of darkness have been baptized, and are now zealous and useful in the church. In one or two cases God interposed in the way of judgment, most signally. I will now give you a brief intimation of a most glorious work about the same distance south of our town, in the bounds of South Denson church (under the pastoral care of Elder William Hickman, jr. *a warm, zealous, doctrinal,* preacher.)—On last Lord's day, about 40 were added to to that church by baptism.—This revival is in the midst of a dense population, and promises well."

Yours, very sincerely,
S. M. NOEL.

A letter from Rev. Mr. Moor, dated Detroit, (Michigan Territory,) June 4th; states that the attention to religion in that place has yielded a pleasing increase to Zion.—The Dr. has generally preached twice on the Sabbath, and twice through the week, besides pastoral visitation and occasional preaching in Sandwich, two miles below Detroit, in Upper Canada. He is the only one except two Methodists, in all the Peninsula, exclusive of the Catholic priests, and Mr. Ferry, of Mackinaw. He has been called to preach funeral discourses at the distance of 26 miles.

Among the number of those who professed repentance towards God and faith in our Lord Jesus Christ, are two distinguished gentlemen of the Territory—and many more, who were, till lately, foremost in the gay and fashionable world.—*Col. Star.*

Revivals in Maine.—We learn from several sources, says the Christian Mirror, that a powerful work of the Spirit has commenced in *Vassalborough*, within a few weeks past. Large numbers are solemnly affected, and some indulge a hope in Christ. It is probably too early to state numbers definitely in a public journal. There have been fears excited, that the revival in *Hallowell* was subsiding; but we understand the children of God yet strengthen themselves in the Almighty. In *Winthrop*, after the appalling providence with which they have been visited, the minds of the people were for a time arrested by the scenes of temporal distress around them. More recently, as we are informed, the work of the Spirit is apparently proceeding in a silent and effectual manner.

The Wesleyan Methodist Magazine for May, states, that there is an extensive revival among the Methodists of England.

WESTERN RECORDER.

UTICA, TUESDAY, AUGUST 3, 1824.

It is difficult to say at the present time, what particular objects of benevolent enterprize are exciting the most attention in the Christian community. Associations, for Foreign and Domestic Missions, for Meliorating the condition of the Jews, for colonizing people of colour, for civilizing and Christianizing the aborigines, for the conversion of seamen, for the circulation of Bibles and Tracts, for the education of pious and indigent youth, and for various other purposes of usefulness, are severally making their appeals to the Christian public with some degree of success: Yet, for ourselves, we have no doubt but future generations will look back on these exertions as altogether too limited and inefficient for their imitation. Yes, it shall sooner or later be seen that we, who think ourselves doing so much for the cause of our Redeemer, are but poorly cultivating some little spots in the vineyard of this world, all of which shall yet, in some measure through human instrumentality, be made to flourish as the garden of the Lord. The grand mistake is that we are forever comparing our own doings with those of others at the present and in former times, and felicitating ourselves on the contrast in our favour. But it is high time that we fix our attention on the signs of the times, on the striking indications of Providence, on our own personal duty, and on the immense magnitude of the work that lies before us.

LOOK AT THIS!

Deplorable Apathy.—No humble disciple of Christ, who regards the glory of his Lord and the advancement of his kingdom in heathen as well as Christian lands, can read without astonishment a statement found in the Seventh Annual Report of the United Foreign Missionary Society;—that the three denominations of Christians, who constitute said society, with their TWO THOUSAND Churches, contribute less annually for the support of Foreign Missions, through the medium of this Institution, than is usually contributed for this and other benevolent purposes in the single city of Boston!!—*Pittsburg Rec.*

REMARKS.—The foregoing article was written, we believe, in consequence of reading the Society's last Report. It should be recollected, that this society, comparatively speaking, has been but a little time in operation—that long experience is necessary to the successful management of all such institutions; and, that the *habit* of giving frequent and liberally, cannot be speedily acquired by any portion of community, under the best management. We are happy to add, that donations to this society are rapidly increasing, since the late interesting Anniversary at New York; and we sincerely hope that Christians throughout this portion of the country also, will soon begin to realize that they are the mere Stewards of the treasury of their Lord.

The citizens of this village are reminded by a notice in the subsequent columns, that to-morrow evening is the time appointed for the annual meeting of the Auxiliary Domestic Missionary Society of this place. We wish that the importance of this Society could be more generally realized; and that, for once at least, there might be a punctual attendance of those who are members, and of all those who are willing to contribute to the funds of the institution.—Few objects, in our opinion, are more evidently important than the one that now claims our attention.

Since our last paper was issued, we have received a communication containing some rather severe strictures on an article, wich it seems was hastily written by a southern correspondent, and still more hastily handed over by us, to the printer for insertion. We allude to the letter from Philadelphia, which gave some account of the late General Assembly. We still think that the letter contains "good sense," that will "never be out of date;" but unfortunately, there are two or three short paragraphs in it, the real import of which, did not occur to us, till after the paper was issued. We think with our more recent corespondent, that the interests of Theological Seminaries are not to be promoted by instituting comparisons between those who have, and those who have not been indebted to them for their professional acquirements: and that "long and irksome speeches, too, are not as a general rule to be expected chiefly from the latter class, much less from that venerated portion of the clergy, who have long since past the meridian of their days. We know not but we might go still further, and reckon as among the evils incident to a distinguished public education, the frequent temptations to think too high-

ly of ones own acquirements.—But having said thus much, we must be permitted to add, that it would, in our opinion, be doing the greatest injustice to the writer of the letter, to impute to him any settled motives or feelings of an improper nature. Nor is it he alone who has been unfortunate. The letter was written at Philadelphia, on the spur of the moment; and afterwards *sent to us* among other papers, without further ceremony, for *revision*. When the papers came to hand, however, we were exceedingly pressed for time; and in consequence of this circumstance, the letter, we regret to say, received less attention, than even the writer himself might have expected from us.

On Railing.—The Utica Christian Repository for June, contains some pertinent remarks against the practice of evil-speaking, so unhappily prevalent among us. The text which the writer has chosen is, the 9th verse of Jude.—*'Yet Michael the arch-angel, when contending with the devil, (he disputed about the body of Moses) durst not bring against him a railing accusation, but said the Lord rebuke thee.*" We should like to see this text dwelt upon and applied extensively to every class of individuals. Surely if the *Devil himself* might not be made the subject of railing accusation, even by a being of sinless perfection; then there is no *man* by whom, under any circumstances, this liberty may be taken with his fellow-man, with impunity. Yet, where is the individual among us, who is not daily guilty of this sin?

Mr. Hudson, a member of the Saganau Mission, passed through this village a few days since, on his way to the east. He was accompanied by two interesting Indian youths who are ultimately designed for the school in Cornwall. For the present, however, it was expected that they would be placed under the care of private individuals.

The Supreme Court commenced its session in this village yesterday.

Hint to Parents.—A correspondent of the Christian Mirror, makes some very just strictures on the conduct of those parents who expose the eccentricities and faults of clergymen, in the presence of children. The evil consequences of such a practice are incalculable: and yet, if we mistake not, the practice is gaining ground.

We have received two or three numbers of the "*Carlisle (Pa.) Adviser and Religious and Literary Miscellany*, a weekly paper, published by one of the Editors of the Religious Miscellany, lately discontinued.

Religious Publications in the West.—The Pittsburgh Recorder is represented by its Editor, as being now the only Religious paper in the western country, including *nine* States and *three* Territories, with considerable parts of other States: while in these bounds, between one and two hundred political newspapers are supported, circulated, and read with avidity. This singular fact presents an affecting view of the moral condition of the western States and Territories.

About *fifty* religious newspapers he adds, are supported in the eastern States, and but *one* in the western.—*What will become of the Western States*, if things go on in this manner?

Religious Intelligence.

PALESTINE MISSION.

By a letter from Messrs. Fisk and Bird, dated Jerusalem, Feb. 26, 1824, it appears that they were placed among soldiers, in an apartment under the Governor's house, because the Catholics accused them of *distributing books which were neither Mussulman, Jewish or Christian.* They were released because they assured the Judge and Govenor, that an Arabic Bible from the Convent, if examined, would be found to correspond with the books which they distributed. The Governor afterwards begged them to overlook what had happened, and gave them permission to continue the distribution of books. In four days from this time they sold 190 Testaments for about $60.—*B. Recorder.*

INTERESTING MONTHLY CONCERT.

On Monday evening, July 5th, in Park Street Church, Boston, the Corresponding Secretary of the A. B. C. F. M. Mr. Evarts, who has just returned in health from a visit to the South, met a large assembly of the friends of missions, and communicated much pleasing intelligence from the Indian stations. He had visited, during his absence, all the stations among the Cherokees, and most, among the Choctaws. At all the Cherokee stations, except Brainerd, there was, at the time of Mr. Evarts' visit, or had been a little time before, unusual seriousness.

At Brainerd, there was nothing of this kind, except the recent anxious inquiries of three pupils, in the schools; two of whom afforded pleasing evidence of conversion.

At Haweis, a native Cherokee, who took the name of Mills at his baptism, in honour of Samuel J. Mills, and who has been a member of the church at Brainerd some years, is exerting a most salutary influence. Mr. Ellsworth, the missionary, stated that he is of good report, and is very active in promoting the salvation of those around him. At this station, there has been more than ordinary religious excitement, during the past year.

At High Tower, sixteen Cherokees, as formerly mentioned, were admitted to the church, about a fortnight after Mr. Evarts was there.—He mentioned the case of two individuals, at this station; one a chief, who in 1822 was favourable to the school, but expressed his confirmed unbelief in relation to the truth and efficacy of religion. This man is now a humble inquirer after truth; and prays publicly among converted Cherokees. It is stated, that no instance has been known of apostacy, among those Cherokees, who have prayed publicly.

While Mr. Evarts was at High Tower, sixteen children belonging to the school, assembled to meet him. They were modest but not timid. Their behaviour was peculiarly pleasing.

At Carmel, formerly Taloney, 18 have been recently baptized: ten had been previously baptized: and of ten more, hopes are entertained, that they have become pious: making 38 hopeful converts at one station.

At Willstown, there is considerable seriousness. A man and his wife, afford uncommon evidence of a change of heart.

At Creek Path, also, there are several inquirers. The case of a respectable man formerly a hunter, and who has been some time a member of the church, was mentioned to illustrate the influence of one adult religious Cherokee. He is an Elder in the church. He was sent as a delegate to the meeting of the Presbytery, in April, at Huntsville, where he assisted at the Lord's supper, in the distribution of the bread. It was stated that the effect, on the minds of those who saw this man, was great in convincing them of the value of Missions to the Cherokees.

Mr. Evarts stated further, that the desire to observe the Sabbath, is not confined to Christians. A Cherokee lately came 19 miles to learn which is the Sabbath; having resolved to observe the day himself, and to persuade others, as far as possible, to observe it.

The progress of civilization among the Cherokees, is like the progress of religion, and is traced by the intelligent men of the nation, to the influence of the missions. John Arch, who is regarded by the Corresponding Secretary as a very competent witness, was very explicit in his declarations on this subject.

The time at the Concert was so far consumed by this statement concerning the Cherokees, as to prevent a particular statement concerning the Choctaws. It was stated, however, generally, that their progress in civilization and religion, is gratifying, but not equal to that of the Cherokees. Mr. Evarts bore honourable testimony to the good conduct of David Brown, and to the effects of his efforts on the cause of missions. After visiting some of the principal cities in Virginia, he returned to Washington, to attend to important business in relation to his people. He has now gone to his parents on the Arkansaw.

His father and mother, according to the testimony of Rev. Mr. Washburn, exert a most auspicious influence in favour of the Missionary station at Dwight. They are pillars in the church there.

Mr. Evarts gave an interesting account of the early history and present character of John Arch, with whom he travelled several hundred miles.

The contributions, at the Concert, after this intelligence, amounted to $18.

CONVERSION OF A FEMALE CHEROKEE.

Extract of a letter from Mr. Asa Hitchcock, of the Cherokee Mission, to the Editor of the Christian Gazette, dated

DWIGHT, *Cherokee Nation, June* 8, 1824.

"The power of God, in the conversion of this once degraded female, Mrs. H——. to the pure religion of the gospel, has been most strikingly manifested. Her life previously had been vicious and profane in the extreme, so that she had received from her masculine and ferocious disposition, many opprobrious titles, even from her own people, and was one of the last that would have been selected for a convert to the christian religion. But that God, who said of the persecuting Saul, that he was a chosen vessel unto himself, had, we trust, said the same respecting this unhappy female. She attributes the first of her impressions to the conversion of a little daughter, who having been a member of the Mission School at Dwight, for a considerable time, had returned home, and hearing her mother in her fits of exasperation, curse & swear, gently reproved her, telling her that it was not right to talk so, but that it was very wicked, &c. This together with an afflictive providence, in the removal of a dear child by death, on which occasion, the little daughter was enabled to administer some salutary reproof for her inordinate weeping as well as a word of consolation, by saying, that the Lord had a right to the child, and would do better by it than she would, seemed to pierce her heart, like a nail fastened in a sure place, and gave her no rest, until Christ was formed in her soul the hope of glory. She now gives good evidence of a work of grace upon her heart, and her outward walk and conversation are those of a devoted christian."

CHEROKEE INDIANS.

A letter from J. C. Ellsworth, dated Brainerd, May 25, 1824, and published in the Christian Mirror, contains the following paragraph:—*B. Tel.*

The Lord is working wonders amongst this people. He is greatly blessing the exertions of the missionaries. In the past year, many, as we hope, have been brought into the kingdom of the Redeemer. At Carmel, about 30, High-Tower 20, Haweis 4 or 5, Wills Town about 8, Creek Path 3 or 4, and at this place, 2 or 3 of the scholars.

MORAVIAN MISSION.

A circular letter dated at Betheldorp, Sept. 1823, contains favorable accounts of the state of the Moravian Mission. This letter states, says the Boston Recorder, that

"The number of brethren and sisters employed in the Mission, at the commencement of the year 1823, was one hundred and seventy-one, that two new stations have been organized; that 62 missionaries have retired from activity, and 66 children of the Missionaries are abroad, at schools, for whose maintenance, the United Brethren are bound to provide.

"They acknowledge with gratitude that their labours have been crowned with success during the year, in Greenland, Labradore, North and South America, the West Indies, and South Africa. In Greenland, they have the best hopes that the new settlement, proposed to be formed in the Southern District, will be successful. At Parimaribo, in Surinam, the mission among the negroes is remarkably prosperous. In the Danish West India Islands, and in Antigua, and St. Kits, considerable numbers have been added to the churches. From Barbadoes, the last accounts excite hopes of a revival in that mission. At the Cape, the distress occasioned by storms and floods, and by a famine, which lasted two years, and caused inexpressible misery to the Hottentot population, has been relieved by most liberal contributions, both in England, Germany, and Holland, and by a good harvest.

"They acknowledge the most substantial benefit in Labradore, Greenland, and the other missions, from the assistance of the British and Foreign Bible Society."

The Recorder gives further particulars from which we select the following.

"*Death of Badma.*—Badma was one of the two Saisangs, or nobles of the Burat nation. The circumstances of his remarkable conversion have been before given in the Missionary Intelligencer of the United Brethren. A letter from J. I. Schmidt, in the last number of the Brethren's periodical publication, contains the particulars of his last illness and death. He died at St. Petersburg, after a consumptive illness of three months, aged 23 years. At his baptism, Prince Galitzin was his sponsor. Dr. Pinkerton was present. Prince Galitzin was greatly affected by the transaction, and could not refrain from tears. During his last sickness, Badma was constantly engaged in prayer to God, and in thankful meditation for the grace bestowed upon him."

"*Matthew Wied.*—This faithful and laborious Missionary, having successfuly labored in the Missionary cause at St. Croix, 42 years, and being in his eightieth year, was about to return to Europe with a view to spend his remaining days in the bosom of the Congregation."

"*Success of the Mission at St. Kitts.*—During the year 1823, 84 persons were received into the congregagtion at Bethesda, and 45 admitted to the Lord's table; making the whole number of communicants 270; candidates and baptized, 365; besides at least 500, who earnestly inqnire after the truth.

MISSIONARY SMITH.

We stated in a former number, says the Boston Telegraph, that numerous petitions had been sent into the House of Commons from every part of Great Britain, praying that the case of Mr. Smith might be investigated;—particurlarly the decision of the Conrt Martial at Demerara, who condemned him to death on an alledged but unsupported charge of having promoted the insurrection of the slaves in that colony. The debate on this subject was concluded on the 11th of June. Among those who were in favour of condemning by a vote of censure the Court-Martial at Demerara, and who supported their views by able and eloquent speeches, were Dr. LUSHINGTON and Mr. WILBERFORCE. Mr. TINDALL, the Attorney General, and Mr. CANNING advocated a middle ground, aanulling at once the doings of the said Court, but omitting any further proceedings on the subject. This latter sentiment finally prevailed—193 to 146. So the Court-Martial escape the odium of a direct censure from the House of Commons,—but the general imputation of persecution, cruelty and injustice, they cannot escape.

Hayti.—The American Baptist Magazine, contains a letter from "a ministering brother in Hayti," from which it appears, that a large portion of the inhabitants are favourably disposed towards the Protestant religion—at least, this is the opinion of the writer. He adds, that they are anxious to hear about it, to know what it is—but that a knoweldge of the French language is almost indispensable to success.

EMIGRATION.

A large number of the coloured people of Philadelphia, assembled at Bethel Church, on the 6th ult. and passed unanimously the following resolutions, Rev. R. Allen being in the chair—

Resolved, That we do approve of the proposals of President Boyer, also, heartily concur with him in the belief that the emigration to the Island of Hayti will be more advantageous to us than to the Colony in Africa.

It was also on motion

Resolved, That a committee of twenty be appointed to devise and adopt such measures as shall or may be the most expedient for the promotion of the above object, which accordingly was done.

A meeting of the coloured population of the city of New-York, took place on the 30th of June, for the purpose of co-operating with the society recently formed, for promoting the views of President Boyer, relative to emigrations to Hayti; and a society of much promise was formed among them. Their constitution highly commends the measures of President Boyer, requiring an annual meeting for the choice of officers, and other meetings for purposes of business, &c. Fifty cents annually, constitutes a member.

A similar meeting was held at Baltimore on the 15th ult.

DOMESTIC MISS. SOCIETY OF CONNECTICUT.

The last annual Report of the Directors of this Society, was read before the annual meeting at Goshen, on the 5th of June. It appears that the number of Missionaries employed last year, is eleven: viz.—the ministers of North-Bristol, Monroe, Western, Bethel, Ridgebury, Stafford, Salem, East-Lyme, Eastbury, Union and West Stafford. One of these was settled during the year, by the society's assistance.—The Missionaries have generally been encouraged by the appearance of not having laboured in vain. One special Revival is mentioned, and in other places there have been favourable appearances. The design of the appropriations by the society, has been, the permanent establishment of the ministers. The funds contributed last year, are stated to be more than those of the year previous.

Independence.—The Anniversary of American Independence was celebrated in Richmond, Virginia, says the Family Visiter, in a novel and interesting manner. On Sabbath morning, five of the schools belonging to the Sabbath School Union, and those attached to the Baptist churches, and part of the one connected with the Monumental church, met on the Capitol Square, and proceeded in procession down the Main street to the first Presbyterian Church, where an appropriate and impressive address was delivered by Rev. Mr. Armstrong. The number of scholars was about 600; each class was accompanied by its teacher; and the concourse of people drawn together by the novelty of the scene, although no public notice was given, was much greater than the church could contain. The greatest order prevailed, and a high degree of satisfaction appeared to pervade the whole assembly; indeed the sight of so many children bro't under the powerful influence of moral and religious instruction; and the reflection that they will soon occupy the places, and have to perform the duties of men and christians, could not but make a favourable and deep impression on the spectators.

We regret to learn that the state of Rev. Mr. Dwight's health is such, that it is deemed necessary for him to suspend for the present the discharge of his pastoral duties. The Park Street Church have unanimously consented that he should be absent for one year, and that they will continue to him his salary as heretofore for the same period. We understand Mr. Dwight contemplates going to Europe.—*B. Tel.*

The New-York Presbytery at their late session, received the American Presbyterian Church in Montreal, (U. C.) under their care.

The Christian Advocate mentions, that the Professorship which the Synod of Philadelphia engaged to found at Princeton, is likely soon to be completely endowed. Eighteen thousand out of twenty five thousand dollars, the whole sum required, are already secured, and thirteen out of the eighteen, were raised by Presbyterians in Philadelphia.

New Education Establishment.—The Christian Gazette in Philadelphia, has been conducted by young men while fitting themselves for the ministry. A recent number of that paper mentions, that the Board of Managers are about to establish an Institution somewhere in the interior of the country on a small farm, where the young men can be educated in a more economical manner; and where any of them may be supported by labour, and by occasionally acting as agents for the paper.

The corner stone of the Pennsylvania Institution for the Deaf and Dumb, was laid with appropriate ceremony on the 15th ult. The pupils, now under the care of the institution, are 74 in number. Nearly 500 persons of this description are reckoned in the state. One half of them are deemed sufficiently young to receive instruction. The state makes provision for 50, and the rest are dependant on private liberality for relief. Funds as yet, are very limited.

Rev. Professor McLelland has declined his appointment to the Presidency of Dickinson College, in consequence of a desire to continue his professorship.

Hartford July 13.—The fourth of July was celebrated in a town in Tolland County. by raising a permanent fund of between SIX AND SEVEN THOUSAND DOLLARS for the support of a minister.

ORDAINED—On Wednesday June 30th, Rev. *Charles Soule*, as pastor over the first Congregational church in Belfast, Me.—In Christ's Church, at Guilford, Vt. by bishop Griswold, Rev. *Samuel B. Shaw*, to the order of Priest.—In Trenton, N. J. on the 10th of June, over the Baptist church, Rev. *Griffith Jones.*—On Wednesday, June 30th, Rev. *Calvin Lincoln*, over the first Congregational church and society in Fitchburg.—In Steuben, N. Y. on the 16th of June over the 2d Baptist church, Rev. *Jesse Jones.*

INSTALLED—On Wednesday, June 3d Rev. Mr. *Benedict*, over the church in Vernon, Conn.—On Thursday, June 4th, Rev. Mr. *Burt*, over the church in Manchester, Conn.—On the 23d of June, Rev. *Jonathan Hall*, as pastor over the Congregational church and society in Hampton, N. H.

DONATIONS
TO THE W. EDUCATION SOCIETY.

Amount of Receipts in June, 1824.

Oneida County—Whitestown, From Female Missionary Society, mdz.	$2 38
Mt. Vernon, Female Charitable Society, cash,	3 00
Clinton, Andrew Blanchard, mdz. 15c.; Walter Pollard, do. 70c.,	85
Augusta, Winthrop H. Chandler, Esq., cash	10 00
Utica, Ladies in Utica, cash & mdz.,	38 38
Whitestown, Mrs. Sarah Ballard, in 1820, mdz.,	14 00
Westmoreland, Norton Porter, do.	1 00
Broome County—Windsor, Dan'l Brown, Cash,	10 00
City & County of New-York, Sidney E. Morse, Editor of the N. York Observer, Atlases, for use of Beneficiaries, of the Western Ed. Society,	50 00
Madison County—Brookfield, Henry Hinckley, mdz.,	10 00
Guilford, James Mason, mdz. 2; Polly Morgan, do. 1; Mary Johnson, do. 1; Abijah Hyde, do. 2; Lucy Ann Ives, 50c.; Parmona Johnson, do. 50c.; Content Norton, 50c.; Sarah Attwater, do. 1; Sophiah R. Mills, do. 1; Julius Whitney, do. 68c.; Lyman Bradley, do. 1,75c.;	$11 93
State of Pennsylvania—Great Bend, John McKinnie, cash,	4 00
Rome, Wright's Settlement, Young Men's Missionary Field,	5 25
Annsville, Luther Miller, mdz.	2 50
Vernon Centre, Oliver Foote, do.	1 20
Clinton, Gould Benedict, do.	1 70
	$166 19

JOHN BRADISH, *Treasurer.*

Literary & Scientific.

The Atonement.—Proposals are issued for publishing by subscription, four sermons on the doctrine of the Atonement, by Nathan S. S. Beman, pastor of the Presbyterian church in Troy. The first Sermon is on the necessity, the second and third are on the nature, and the fourth is on the extent of the atonement. The work is to be printed in the duodecimo form: Price to Subscribers will be, in boards, 50 cents; neatly bound and lettered, 75 cents.

From the known talents of Mr. B. the public may be warranted in expecting a work of uncommon merit; though since there is some diversity of opinion on the subject he has chosen, it will be impossible for every one to be entirely satisfied with the discussion. Subscriptions are received at this Office, and elsewhere. We trust that the work will be duly patronized.

Rev Professor Stuart of Andover, has published Two Discourses on the Atonement.

Prize Question.—The American Academy of Arts and Sciences propose a premium of $100, or the Academy's Gold Medal, to the person that, previous to the 1st of March, 1825, shall write and transmit to the Corresponding Secretary of the Academy, the best Essay on the following subject; *An enumeration and an account of the Materials which exist for the History of the Native Tribes of America, before the discovery of the Continent by Columbus.*

Mr. Murray, bookseller, of London, has given Washington Irving, 1500 pounds sterling for the copy right of his new novel.

POLITICAL.

FOREIGN.

We noticed in our last, an unofficial document from the French press, purporting to be a fair exhibition of the Emperor of Russia's views relative to the affairs of Greece. We have since seen, as is usual in other cases, contradictory opinions and statements relative to the genuineness of the document: but at length, from the silence of the English papers on the subject, our American editors are beginning to infer, (and in our opinion with the greatest propriety,) that the whole is a hoax. Still we are by no means sure that future events will not point back to something of a prophetic nature in the document. The Emperor has doubtless taken the whole subject into his *gracious consideration;* and when a favourable time occurs, it may be expected that he will act as a faithful member of the "*Alliance.*"

The plague, it is said, rages at Cairo: but the Turks are represented as making a grand and desperate effort to bring another force against the Greeks which shall prove sufficient to retrieve the fortunes of the war; and a part of Egypt, it was expected, would be put into requisition.

The Greeks are making preparations to meet them; and though they appear (if the accounts are true) to have met with some trifling losses, they are by no means dispirited; and their cause yet promises to prosper against their oppressors.

There is very little of interest, either from France or England. Viscount Chateaubriand has been removed from the French ministry—a measure which excites considerable sensation—cause not known.

Some disturbances still exist in Ireland; and a "*Catholic*" question respecting them, has excited considerable debate in the British House of Commons.

The internal state of Spain is still wretched.—Prosecutions continue—the prisons are filled to overflowing: and bands of robbers continue their depredations.

The advices from Madrid, says the Gibraltar paper, reached us the last week in May. A committee formed by the government at Madrid, were occupied night and day, in preparing catalogues of prohibited books.

Portugal is at present restored to tranquillity: Political men there, are however said to be divided into three parties, all of whom are plotting against the King, who is upheld only by the influence of the Allied powers.

LONDON, JUNE 4.

South American States.—The ground' taken by Ministers respecting the acknowledgement of the Independence of the South-American States, is universally acknowledged to be explicit and manly. They have said to Spain and Portugal, and particularly to the former, "*Your colonies can never be reclaimed by the Mother Country.*"—We admit you have the right, without interference, to attempt the subjugation of them by force, or the conciliation of them by negociation:—But we aver that Great Britain has the right to acknowledge the Independence of those States which are *de facto* such, whenever her duty or her interest may require it. We add, that Great Britain *will* acknowledge the Independence of those States the instant any foreign power interferes in the measures adopted by the Mother Country against them.

Emigration of English Artists.—Mr. Hume, the chairman of the committee of the British House of Commons, appointed for the investigation of the laws respecting the emigration of artists from that country, has reported in favour of the discontinuance of the existing laws, as being in the opinion of the committee, both impolitic and unjust. They recommend that artists be permitted to go and return like other citizens, whenever they please. If this measure goes into effect, it will doubtless operate in favour of our manufacturing interests.

Disturbances have lately taken place among the slaves at Demerara. Those occupied on plantations have, in several instances, revolted en masse; and taught their owners some pretty serious lessons on the subject of slavery.

DOMESTIC.

The Legislature of this State, in virtue of the Governor's late proclamation, were to convene yesterday. Whether they will take up the subject of the Electoral law, or immediately adjourn in consequence of some *scruples of a constitutional* nature; or whether if this is not done, the 17 Senators will remain inflexible to their original purpose, are questions of considerable consequence to the state; the solution of which, is at present doubtful. We shall hazard no conjecture; and only express our regret at that state of things which brings even the weightiest concerns of community under the ever false and oscillating scale-beam of party spirit.

Several communications have been received from the Marquis La Fayette, and preparations are making for his reception in the principal cities in the Union.

Charleston papers to the 17th inst. mention that one of the College buildings in Columbia, S. C. was partly destroyed by fire on the 14th ultimo.

The Mayor of Philadelphia has arrested several vagrants and drunkards and committed them, and fined two persons for profane swearing.—*Well done!*

A very sensible shock of an earthquake was experienced at Portland, a few days since—duration, five seconds.

We learn that the proprietors of the new line of Stages between Buffalo and New-York, by the way of Ithica, Oswego, &c., have made such arrangements as to avoid travelling on the Sabbath. Would that the example might be extensively circulated.

What Next!—A writer in the New Brunswick Times, proposes that the State of New-Jersey should improve their 60,000 acres of land, now covered with salt water, by the cultivation of oysters. From estimates of products that in three years might probably be realized from a single acre of ground secured from depredation, the writer believes that a revenue might soon be derived from these lands, more than sufficient to defray the expenses of the State Government: and adds, that it is the opinion of many that have carefully investigated the subject, that the prosecution of the plan, would result in an annual revenue, of one million of dollars.

NOTICE.

The Annual Meeting of the Auxiliary Domestic Missionary Society of Utica, will be held at the Session-Room of the first Presbyterian Society, on Wednesday evening of the present week, at 7 o'clock.

E. VERNON, *Secretary.*

DIED,

On the 6th inst. PETER LION, Esq. in the 80th year of his age, a native of the town of North Castle, and State of New-York.—He was a firm and undeviating friend to his country, from the commencement to the close of its struggle. It was before this man that Paulding, Van Wert and Williams brought Major Andre for examination, and by his orders that he was sent to General Washington at Head Quarters.

At Schooley's mountain, on the 19th inst. much lamented, PHILIP M. WHELPLEY, Pastor of the first Presbyterian Church in New-York, aged 30.

In Stockton, N.Y. Rev. Ebenezer Smith, aged 90 years.

POETRY & MUSIC.

"Kindled only at the skies."

A new piece of music is advertised in the London Evangelical Magazine for May, entitled the "Missionary's Farewell;" it is set to the following words, said to be American.

"Land where the bones of our fathers are sleeping!
Land where our dear ones and fond ones are weeping!
Land where the light of Jehovah is shining!
We leave thee lamenting but not with repining.

Dark is our path o'er the dark rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within;—and a far distant nation
Shall learn from our lips the glad song of salvation.

Hail to the land of our toils and our sorrows!
Land of our rest!—when a few more to-morrow's
Pass o'er our heads, we will seek our cold pillows,
And rest in our graves, far away o'er the billows"

COMMUNICATIONS.

For the Western Recorder.

THE ESSAYIST. NO. I.

"It is more blessed to give than to receive."

This allegation seems scarcely to need the support of Divine authority. No one, who is in the habit of performing acts of beneficence, and of reflecting on their influence upon himself, can doubt its truth. The benefit to the person relieved, may be temporary; his wants may return with increased force, or, through misapplication, the intended relief may result in additional misery. But to the giver, whose motives are pure, the benefit is certain: he has done a good deed; in his own breast, he finds the consciousness of duty, of having essayed to heal a wound, to dry a tear, to bring back the wanderer, and of thus adding to those treasures which neither moth nor rust doth corrupt.

There cannot, says some author, be a nobler sight, than the good man struggling with adversity; but surely, (adds another,) a nobler still is the good man, who comes to relieve it. Habits of benevolence, the means of indulging which, active and persevering exertion alone can procure, hallow every effort and sanctify every employment. They elevate the grovelling nature of worldly pursuits, and give an additional charm to what is in itself, pleasing and lovely.

The frequent view which active charity requires of the calamities of others, creates a deeper interest in the welfare of our fellow men. The ordinary business of life, as it makes us acquainted with the meanness and vices of mankind, and often brings our interest into collision with theirs, has a decided tendency to contract the heart, and by stirring the sediment of the baser passions, to discolour and defile the whole. A cold and selfish indifference, often not the worst effect upon a character naturally mild and ingenuous, of seeing too much of the weakness and wickedness of mankind, may be lessened or done away by a more frequent view of their miseries. To such an observer, suffering nature would offer no inconsiderable counterpoise to vicious and depraved nature.

A sour and misanthropic temper cannot be maintained toward those whom we see cast into the depths of despondency, or vainly struggling under complicated misfortune. But to soften asperity or excite sympathy towards a portion of the human family, is to improve the affections, to purify those tender and delicate sensibilities, the exercise of which constitutes the greatest charm of social life. With those who do not make the exercise of compassion one of the pleasures and employments of life, an occasional instance of distress relieved, or misfortune prevented, will smooth the brow otherwise wrinkled with care, and diffuse a placid expression over features commonly harsh and unrelenting. If this be the case, where beneficent acts are rare; and the heart consequently almost a stranger to the bliss of doing good, how great must be the effect where such acts constitute an essential part of the business of life? They allay every bitter feeling, while they give life and animation to all that is amiable in the heart and character. Friends and relatives find the delights of society and home increased, while whatever is humiliating or distressing in the situation of dependants, is lessened or removed.

This habit by, leading to the contemplation of the woes of mankind, produces a salutary feeling of humility and of the insecurity of earthly enjoyments. It teaches us that by our natural condition we are feeble, helpless, and mutually dependant; and induces the reflection, which in days of prosperity we are so little disposed to make, that we too, are liable to sorrow, decay and wretchedness.

Pride, (says the Scripture,) goeth before a fall. But who can be proud, that habitually contemplates the dark scenes of human life?—who can vaunt himself of wealth, if in the extreme poverty of a fellow creature he sees to what he himself is liable? who of health if he frequently enter the chambers of the sick? or of life, if the couch of the dying, or the bier of the dead are often present to his view? Yet the active exercises of charity require all this, and inculcate a lesson more impressive than any sermon from the pulpit, or essay on the condition of man.

The influence of habitual benevolence, mingles with every train of thought and action, and is visible in the whole demeanor. The sunshine, which fills the breast of the Philanthropist, extends to every thing around him. He may see others above him in wealth, rank or influence, but their prosperity is not grievous to him, and he knows that their enjoyments are insignificant, compared with his own? he detests vice, but compassionates the vicious. He is interested in all that belongs to man, whether of joy or sorrow, of good or evil. Suffering humanity is a spectacle which distresses him, but its relief affords no inadequate compensation. All that are about him, share his attentions; and while he distinguishes merit, he does not forget that vice never yet took from wretchedness its sting.

The promises of Scripture are certainly favourable to the charitable. In this, there is nothing contradictory either to reason or experience. The *unseen* hand, that metes out our portion and fills our cup, may, for aught we can discover, sometimes regulate its bounties by the use that will be made of them. The faithful steward of a Heavenly Master, may even here receive a rich reward. Though from such promises I should by no means, as is sometimes done, infer that every gift is attended with a speedy accession to the goods of the giver, yet a charitable spirit does in several ways contribute to this end.

Its methodical and habitual exercise, furnishes one of the strongest inducements to methodical and habitual economy. The pleasure of giving is found superior to any chimerical vanity or passion. Temptations to expense and extravagance are thus lessened, and the general fund increased. Such a person has the noblest motives for care and prudence. He saves that he may spend. He seeks wealth, but it is that he may use it; knowing that it is not what we have, but what we spend well that makes us truly rich. He denies himself luxuries, that he may administer to others necessities. His coffers are the store-house of the wretched.

A *character* for benevolence, not unfrequently increases the means of its gratification.—Mankind commend virtues that they do not practice. To praise the good is an easier task than to imitate them. We should with difficulty believe, that he who was charitable, was not also just. Commendations of this sort then, may often prove the direct means of inspiring confidence in the uprightness of the individual, and thus promoting the interests of his business.

In adversity too, (and who is exempt from it?) the gratitude of those whom he has relieved, or the kind regard of kindred souls, will secure him from its worst effects. If, however, this should not be the case, if none should be found to stretch out to him the helping hand; what could be more consoling than the reflection, that in days of prosperity, he had been the firm friend of the needy, and had done all in his power to lessen the amount of human woe? This alone, would sweeten the bitter cup of affliction, and produce a calm resignation, scarcely inferior to the comfort of his better days.

He may even now lawfully look down upon mere intellectual greatness. He has within himself a sublimity to which the external world can produce no parallel. In acts of beneficence, more than in any thing else, does man exhibit the "image," the impress of that Being, whose name is love. If this be the case now, if even here all other greatness seems weak and inconsiderable in the comparison, what must it be in that world, where the intellectual character of men's actions fades away and is forgotten? L.

The following letter addressed by a gentleman in Princeton to the Editor of this paper, should have received an earlier insertion.

For the Western Recorder.

PRINCETON SEMINARY.

Princeton, May, 1824.

Dear Sir,—Princeton, as the seat of the Theological Seminary of the Presbyterian Church, must be peculiarly interesting to all Presbyterians. It is so directly under the influence of the highest Judicatory of the Church, that its character will be likely to receive a direction corresponding with the general character of the church, and the influence must be reciprocal;—and on the other hand, whatever doctrines are taught in the Seminary, will also be apt extensively to pervade the church.

I certainly approve of the establishment of Seminaries in *different parts* of the country, and I sincerely hope that the one erected to the west of you, will prosper and flourish. But the Seminary at Princeton, is one which ought to stand without a rival. It is now too late to offer an objection against its location. And perhaps it could have been no where better located, as a bond of union between the southern and northern sections of the church. But the fact of its being so completely under the direction of the united piety and wisdom of the Presbyterian church, is that which places it in my view, above every other Institution of the kind in the country. The Synodical Seminaries, however well directed at present, may become corrupt as soon as the particular branches of the church, in which they are located, become so. But it will be morally impossible that such should be the fate of Princeton, till a large majority of the Representatives of the whole church, are willing it should be so. It is, perhaps, impossible, by human effort, to have any institution better secured against error. It will be an excellent means, too, of promoting harmony amongst the clergy. A large number will always be collected here, from the north and from the south, and from every section of the United States; and from their intimate acquaintance, as well as from the similarity of their instructions, they will be prepared to perpetuate friendly communications, and disposed to act in union in prosecuting extensive plans of usefulness.

The examinations here, are certainly of a very high character; and it must be pleasing to the young students, to see themselves surrounded on these occasions, by an assemblage of distinguished men from most of the states from Maine to Georgia. D.

STATISTICS.

RESULT OF OBSERVATIONS, &c.

(*Continued from p.* 60.)

COUNTY OF JEFFERSON.—Population, probably 40,000: 13 Presbyterian and Congregational Churches—1358 communicants—7 Pastors. The United Domestic Missionary Society employ 4 Missionaries in the county; Rev. Messrs. Snowden, Stow, Nash and Platt.

Adams.—Population 2467: The Church at the village contains 180 members; they have a house of worship and a respectable Congregation, but no Minister, though able to support one. Not long since they were blest with a revival, but the state of religion is low at present. The Young Men's Missionary Society will become Auxiliary, Jeremiah Bettis, Pres. John C. Whipple, Sec.

Adams, North Society.—Church 70; meet in a school house: support preaching one half the time—united with Smithville—Auxiliary, Daniel Hale, Jun. Sec.

Smithville.—Church 30, males, 15; no meeting-house—have preaching half the time,

Alexandria.—Population, no returns—Church 14, males, 5; Few of other denominations. The Church has been formed 3 years; the settlement is new: no convenient place of worship; congregations that assemble on the Sabbath about 100: raise for preaching $150. The U. D. M. Society, allows this place $100.

Brownville.—Population, nearly 4,000—Church 100: A good house of worship; respectable congregation: there is a settled Minister in this place; there are also Methodists and Baptists and many Universalists. Auxiliary, John Knap, Pres. John M'Donald, Sec. and Treas.

Antwerp.—Population in the whole town, 1340; the Church at Antwerp village is destitute: communicants 16; males, 3; religion in a low state. Recently there has been some excitement among the people: They have raised for preaching, $300: there is here an elegant meeting-house, built by Mr. Parish, the land-holder. A few of other denominations. Auxiliary; Hiram Murdock, Pres. William Randal Treas. John Scott, Sec.

Oxbow.—Church 59; males, 26: meet in a school-house. Congregation on the Sabbath 150: state of Religion low.—They have a Pastor.

Champion.—Population; 2080: church 215: a good house of worship and a large congregation; few of other denominations. The people here early made exertions to settle the Gospel ministry, and succeeded, and the good effects are very visible.—Would that all new settlements had done the same. An auxiliary has been formed here but no returns made.

Ellisburgh.—Population, 3531: church 53; males. 6. Much Missionary labour expended here in times past: the people have paid little attention to the ordinances of the gospel; but during the past year they have been visited by the influence of the Spirit: The place has greatly improved in morals, and in attention to religious institutions. They now fill a large school-house to overflowing, and are now about erecting a house for worship: raise from 3 to $400. There are two Baptist churches, and some Methodists. The formation of an Auxiliary delayed for a time.

Henderson.—Population, 1919: church 44, males, 14: destitute; have a meeting-house: assemble on the Sabbath from 150 to 200. The Baptists are more numerous and have preaching part of the time: some Methodists, Universalists, and Swedenborgians. Can raise from 75 to $100. Auxiliary have remitted $15; Joseph J. French, Pres. Nathan Goodell, Treas. Adonijah Autherton, Sec.

Le Ray.—Church 26; males, 10: destitute. When they have preaching they fill to overflowing a large school-house. This people have been favoured with little preaching: there has been of late much religious excitement among them. They can raise for support of preaching from $250 to $300. There is a Dutch Reformed Church in the neighbourhood of about the same number; Also Methodists, Baptists, Friends and the followers of Elias Smith. Auxiliary remitted $20; Clark W Cande, Sec.

Cape Vincent, in the town of Lime.—Population, in the whole town, 1724: some Baptists and Methodists; no regular preaching. Indeed many places supplied by the Methodists, only have preaching once in two weeks, and often only on the week day, so that people in new settlements have none to call them together on the Sabbath, which too commonly is spent in idleness, vain amusements or secular employ. Church at the village 9; males, 4: Some resident members of other churches; destitute.—Can raise from $200 to $250: congregations on the Sabbath fill a school-house; are very anxious to obtain preaching. Auxiliary, Oliver, Lynch Pres. Hezekiah H. Smith, Sec. and Treas.

Orleans.—Population supposed to amount to 4,000: the town very large, church 33; males, 9: religion in a low state; assemble in a school-house; congregations on the Sabbath, from 75 to 100: raise for preaching $75 to $100; are supplied one half of the time; the Domestic Missionary Society allow them $100. There are two or three Baptist churches in this town. Auxiliary, Daniel Nash, Pres. William H. Gillet, Sec. Daniel Gardner, Treas.

Rodman.—Population, 1735: Church 140: a meeting-house and respectable congregation; they have a Pastor. There is also a Baptist society in this place. Auxiliary, Rev. David Spear, Pres. Orin H. Rundel, Sec. Henry C. Strong, Treas.

Rutland.—Population, 4946; Church 66; have a pastor; for his support raise, $300; 40 families attend and give their support:—a meeting-house: assemble on the Sabbath 200. Baptists are numerous and have preaching, also there are Methodists and Universalists. Auxiliary, Dea. Amos Mallory, Pres. Jonas Bronson, Treas. Rev. Adams W. Platt, Sec. The Domestic Missionary Society allow for the support of the Gospel $100.

Watertown.—Population, 2766: Church 215: have a Pastor; the congregation, large; there is also a large Methodist chapel here and the Universalists are about erecting a meeting-house. Auxiliary, Jabez Foster Esq. Pres. Rev. George S. Boardman, Treas. and Sec. There are three other towns in this county; they are very destitute, and all, it is believed, would do something for the support of the Gospel in the Presbyterian connexion. Pamelia: Population 1342: Philadelphia, equally populous, and Wilna, where are now raised $100 for that purpose.

REFLECTIONS OF THE DEAF AND DUMB.

The following specimen of original composition contained in the Appendix to the Report of the American Asylum for the Deaf and Dumb, demonstrates at once, the practicability and the necessity of extending the blessings of education to an afflicted race of beings, that have been but too often neglected. We envy not the man who can read without emotion, such a description of the dark, unfurnished mind, as is here presented.

By a young lady 27 years of age.

What I thought of the sun, moon, and stars, before I came to the Asylum.

I wished to look at the sun which was very brilliant as the gold, but I could not see it. I thought the sun was like a man who was a soldier. He wore his crimson dress, and stood on the sun, while he governed over all mankind every day. I was much troubled by the heat of the sun. I told my sister that he was very cruel to us, and I wanted to touch him, but I was disappointed, because I was too far from him. While the sun was coming up, I pursued to catch him in the East but I could not do it. I believed that he was very artful. I was playing in the garden in the summer without a bonnet. My friends told me that he would make me black, and I did not believe about it. There was reason that he could make the brown cloth on the grass white. They were excited to laugh. In the afternoon, the clouds began to become very black, and I considered that the sun was melted with the lightning. The thunder was heard and I could feel it. He threw a large ball, going down the sky. Then the sunset was running under the earth, and he became the moon all night. In the morning he held a large candle which was hot all day, while he was walking towards the West. I sat on the door of the house in the evening pleasantly, and I looked up the new moon going down the west.

A few days ago, when I was walking alone to the neighbourhood, the half moon followed me, and I did not wish her to come. I thought I was deaf and dumb, and she was very curious. The moon was full, and became the darkness in her face like a picture. I asked my friends what was the matter with her? They said they did not know what. When I went to my chamber, I extinguished a candle, and was afraid of her, and I shut the window all night, because I disliked to be seen by her. I was very anxious to take refuge. I advised her not to follow me, but she was still obstinate. When it was dark, the moon would not come up all night, and I ws glad to hear of it. There were many stars in the sky which was very pleasant. Why did they stay there? I talked with my soul, and it was necessary that they lived. I went out of the house, and I contemplated that they had large parties pleasantly in the evening. They were riding, while they held their beautiful candles with their eyes.—When I was a girl, I frequently went away, and was struck to look up a star which was going into fire with fear. I thought it was like a gun, and I ran and entered to call my sister to see the star. I asked her what was the matter with it? She answered that it would kill me. I was very afraid of it, and I told her that I would go away no more in the evening. I looked up, the sky, and called my friends to see the milky way. I said, "somebody covered there with the white cloth." I truly saw a comet which was fallen from the sky, and I trembled with terror. I wondered that I had never seen it before. I expected that some nation was burned with fire in the distant country. I did not know who made these, and I was very ignorant not to think that God was a creator of the universe.

THE WHITE MOUNTAINS.

The White Mountains of New Hampshire, the highest in the United States except perhaps the Rocky Mountains, are beginning to attract the attention of travellers and measures are about being taken to open a road to Mount Washington, which is said to exceed the highest parts of the Alleghanies, and the Green Mountains in Vermont, by 2500 feet. "Mount Washington is more than 2000 feet higher than Ben Nevis, the highest mountain in Great Britain, more than 2500 higher than Snowden, and of equal altitude with Mount Olympus of classic fame. The name by which I have mentioned it is now pretty well established by custom, and will doubtless supercede the rather unmusical Indian title of Agiocook. It is surrounded by five lower peaks, bearing the names of Adams, Jefferson, Madison, Munroe and Pleasant. The last name seems to be a sort of locum tenens, till another presidential election. The highest point of Mount Washington is nearly 2000 feet below the limit of perpetual snow, which in our climate is probably 8000 feet. There is, however, a great quantity of snow remaining upon it till the month of July, and in dry seasons a small portion might be found in shady crevices throughout the year. In August, scarcely a day passes in which the summits are not enveloped in a dense fog, and travellers are sometimes obliged to wait more than a week, for weather sufficiently clear to discover the path."

N. Y. D. Advertiser.

DEFERRED ARTICLES.

Methodists in the United States.—An American journal presents the following picture of the progress of Methodism in the United States:—Mr. Embury, a local preacher from Ireland, was the first who landed in America. He began to preach in the city of New York, and formed a society in the year 1766. About the same time, Messrs. Boardman and Philmore, arrived as missionaries. At the present moment, the society reckons in the United States twelve hundred and twenty-six travelling preachers, and a total of three hundred and twelve thousand five hundred and forty members; exhibiting, as the last year's increase, the number of fourteen thousand nine hundred and eight.

Shaker Societies.—It appears from a statement in the Salem Gazette, that this singular people, have in the United States, sixteen different societies, viz. in New-York 2, at Lebanon and Watervliet, about 300 members; in Massachusetts 4, at Hancock, Tyringham, Harvard and Shirley, about 750 members; in Connecticut 1, at Enfield and Canterbury, 400;—in Maine 2, at Alfred and New Gloucester, 350; in Ohio 2, at Pleasant Hill and South Union, 900; in Indiana, at West Union, 200 members; making in the whole, about 4,300 persons. The first society was established at New Lebanon, in New York, about two miles from Lebanon Springs, now one of the most fashionable places of resort.

American Indians.—It is ascertained that 471,417 Indians are connected with the United States; 120,000 of whom are scattered through the States from the Atlantic to the Mississippi; 130,000 between the Mississippi and the Rocky Mountains; and 170,000 between the Rocky Mountains and the Pacific. Of those who reside within the limits of the United States, 5000 are supposed to be in the State of New-York, consisting chiefly of Oneidas, Senecas, Onondagas and Tuscaroras, being the remnants of the former confederacy of the Six Nations; 2500 of various tribes are in New-England, 2400 in Ohio; and 45,000 in Indiana, Ilinois Michigan, &c. A remnant of the Catawba Nation, amounting to about 150 reside in two villages on the Catawba river, in this state, on what is called the Indian Land, 15 miles square. They occasionally visit Charleston.—*S. Carolina Paper.*

Wars between England and France.

1141, one year—1161, twenty-five years—1211, fifteen years—1224, nine years—1294, five years—1339, twenty-one years—1368, fifty-two years—1442, forty-nine years—1492, one month—1512, two years—1521, six years—1549, one year—1557, two years—1562, two years—1627, two years—1666, one year—1689, ten years—1702, eleven years—1744, four years—1776, seven years—1793, nine years—1756, seventy-six years—1803, eleven years—Lastly, 1815, when this calculation was made, and the war then subsisting fourteen years—making, within a period of seven hundred years—266 years of desolating war.—*Eng. pa.*

Solemn dispensation of Providence.—On Wednesday the ult. about 2 o'clock P. M. a thunder shower arose from the west, and passed over the town of Rye, highly charged with electric fluid. The lightning was very vivid and incessant, and the peals of thunder tremendous. The rain descended in torrents. The lightning struck in five places, in two of which it proved fatal in its effects. It struck the south school-house, in which there were about seventy scholars. More than half the number were knocked down, and many were stunned. Eight or ten were unable for some time to rise up; and six or six or seven, when first taken up by the master, were apparently dead. Twelve or fourteen were more or less injured; the clothes of one took fire, and he was considerably burnt; and the hair of another was singed. All, however, recovered or are hopefully recovering, except two who were instantly deprived of life. The lightning entered the school house at the westerly window—shattered the casement—broke the glass and appeared to spend its force chiefly among the scholars.

About the same time, the lightning struck the house of Mr. James Philbrick, a mile distant fron the school-house. Most of the family were in a chamber—several of them were affected with the shock, and a son of Mr. Philbrick, about 16 years of age was instantly killed.—*Portsmouth Journal.*

Kaleidograph.—An invention of great importance in the arts, and particularly in bank note engraving, has lately been made by Mr. William Stone, of this city, Washington, by which an endless variety of figures can be produced, in a manner which is said to be inimitable. We cannot give the reader a better idea of the peculiar powers of this machine, than to compare it to a Kaleidoscope, in forming combinations of the most beautiful figures that can be imagined. They are formed of one continued line, crossing and entangling itself in the richest variety.—*Col. Star.*

MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

Mexico, April 26th, 1824. 0-tf.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No.* 66, *Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.